supreme Soul, Self and Being[1] of the Gita who upholds both the immobile and the mobile being- as the self and lord of all existence.

So far we arrive by considering mind and memory mainly in regard to the primary pheno- menon of mental self-consciousness in Time. But if we consider them with regard to self- experience as well as self-consciousness and other- experience as well as self-experience, we shall find that we arrive at the same result with richer contents and a still clearer light on the nature of the Ignorance.

At present, let us thus express what we have seen^ —an eternal conscious being who supports the mobile action of mind on a stable, immobile self- consciousness free from the action of Time and who, while with a knowledge superior to mind he embraces all the movement of Time, dwells by the action of mind in that movement. As the surface mental entity moving from moment to moment, not observing his essential self but only his relation to his experiences of the Time- movement, in that movement keeping the future from himself in what appears to be a blank of Ignorance and non-existence but is an unrealised fullness, grasping knowledge and

experience of
being in the present, putting it away in
the past
which again appears to be a blank of
Ignorance and
non-existence partly lighted, partly saved
and stored
up by memory, he puts on the aspect of a
thing

[1] *para purusa, para'mdtman, pambrahman.*